

THE VISION OF SCIPIO



BY
MARCUS TULLIUS CICERO

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PREFACE

Cicero, who was almost the most celebrated Orator of antiquity, was born b.c. 107, and was educated by Crassus. He served as a Roman warrior under Sylla, and subsequently became a philosopher. After many years he entered political life, becoming Quæstor of Sicily, Ædile, and finally Consul. At the last he retired to Tusculura, and was assassinated b.c. 43. He left many classical works, among which are the beautiful essays on "Friendship" and on "Old Age." His only mystical work was the *Somnium Scipionis*, or *Vision of Scipio*, of which a translation by L.O. is here produced, with an Essay upon its connection with the doctrines taught in the ancient Mysteries.

This Scipio was named Africanus the Younger; he had died in b.c. 128; he was the grandson by adoption of Publius Cornelius Scipio Africanus the Elder. The account of this dream or Vision is put into the mouth of the younger Scipio Africanus, who relates that, in early youth, when he first served in Africa he visited the Court of Masinissa, the steady friend of the Romans, and particularly of the Cornelian family. During the feasts and entertainments of the day, the conversation turned on the words and actions of the first great Scipio. His adopted grandson having retired to rest, the Shade of the departed hero appeared to him in sleep, darkly foretold the future events of his life, and encouraged him to

tread in the paths of Patriotism and true glory, by announcing the reward prepared in a future state for those who have served their country faithfully in this life. The scene is laid in the suburban garden of the younger Africanus, and the *dramatis persona* consist of certain intimate friends and acquaintances.

A few literary and suggestive Notes have been added.

W. W. Westcott, M.B., D.P.H.
1894.

THE VISION OF SCIPIO

Somnium Scipionis

When I came to Africa, where, as you know, I was Tribune to the Fourth Legion of soldiers, under the Consul Manius Manilius,* nothing appeared to me more desirable than that I should meet Massinissa, a Monarch who had ever been most friendly to our family for just reasons.† When I came to him, the old man, having embraced me, wept, and, after a pause, looked up to Heaven: “Ah, thanks,” said he, “to Thee I render, Oh highest Sun, and to ye other Celestial companions, in that before I depart this life, I am permitted to behold in my own Kingdom and under these skies P. Cornelius Scipio, whose name itself refreshes me: for, never from my soul has the memory of that best and most invincible of men departed!” Then I inquired of him concerning the affairs of his Kingdom, and he of me respecting our Republic; and our day thus passed in lengthened conference. After a royal entertainment our talk again drew out into the far night, when the old man would speak of nothing save the elder Scipio (Africanus Major): everything about him he remembered, not only his deeds, but even his sayings. When, therefore,

* M. Manilius was introduced as a sharer in the dialogue.

† The *just causes* were that the elder Scipio had amply rewarded Massinissa, Prince of Numidia, for his fidelity in the Second Punic War.

we parted to retire to rest, what with the journey and our nocturnal sitting, I was more than usually tired and fell sound asleep.

Whereupon (as I believe arising out of the subject of our talk;—for it often happens that our thoughts and conversation produce some such result in sleep as that which Ennius* relates to have happened concerning Homer, whom it appears he was frequently accustomed to meditate upon and to talk about during his waking hours) Africanus appeared to me in a form† which I recognised more from his bust than from my knowledge of the man himself. When I recognised him, I trembled indeed; he, however, speaking said, “Take courage and banish fear, O Scipio; commit to memory what I have to say.”

“Seest thou yonder City, which, compelled me to submit to the Roman people, yet renews its former wars, unable to remain at peace? (Here he shewed me Carthage from a certain clear and brilliant spot in the celestial heights, full of stars) and to the assault of which thou comest, as yet a mere boy? This City, in two years from the present time, thou as Consul shalt overthrow, and that hereditary name, which hitherto thou bearest from us, shall belong to thee by thine own

* Ennius not only said that Homer used to appear to him in dreams, but also that he was indeed a reincarnation of Homer.

† That is, his adoptive grandfather appeared to him; but as Africanus the Elder had died when our Scipio was but a year old, he could have had no idea of his personal appearance.

exertions. When moreover Carthage has been razed by thee, thou shalt effect thy Triumph and be made Censor; then as Legate thou shalt proceed to Egypt, Syria, Asia and Greece, being made Consul a second time during thy absence, and undertaking thy greatest war, destroy Numantia. But when thou are borne upon the triumphal car to the Capitol, thou shall find the Republic thrown into confusion by the policy of my grandson.* Here, O Africanus, it will be necessary for thee to display to the Fatherland the light of thy spirit, thy genius, and thy wisdom; at this period of thy life I see but darkly the course of thy destiny, though when thine age shall have completed eight times seven circuits and returns of the Sun, thus bringing thee to the fatal epoch of thy life† by the natural circuit of these two numbers (each of which is held to be perfect, the one from a different reason to the other); to thee alone and to thy name the whole State will turn; to thee, as Senator, all good people, the Latin allies and the Latins themselves shall turn; thou shalt be the one upon whom the whole salvation of the State shall rest, and, lest misfortune befall, it behoves thee as dictator to firmly establish the Republic if you would escape the impious hands‡

* Tiberius Gracchus, a Tribune of Rome, died b.c. 133.

† That is fifty-six years of age. Seven was esteemed venerable, holy, divine and motherless. Eight was called Perfect, being the cube; it is the only evenly even number of the decad.

‡ Scipio was found dead in bed b.c. 128, murdered by order of Caius Gracchus, and it is said that the chamber door was opened by his wife, Sempronia, to give admission to the assassins.

of thy kinsmen:" at this portion of the recital Laelius* cried out and the others bitterly lamented, but Scipio, smiling slowly, said: "I beseech you not to arouse me from slumber; peace for a little, and hear the rest."

"But, O Africanus, in order that thou mayest be the more devoted to the welfare of the Republic, mark this well: for all those who have guarded, cherished, and assisted their Fatherland, a particular place in Heaven is assigned, where the blessed enjoy everlasting life. For nothing on earth is more acceptable to that supreme Deity who reigns over the whole Universe, by Law which we call States; the rulers and preservers whereof coming forth from this place, return thither."

At this point, although I was thoroughly terrified, not so much by the fear of death, as by the treachery of my own kinsmen, I asked notwithstanding whether he himself was really alive and my father Paulus† and others whom we believed to be annihilated?

"Yea," said he, "in very truth, those still live who have flown forth from the bonds of the body as from a prison: for indeed, what is called your life, is but a death! Why, dost thou not see thy father Paulus coming to thee?"

* Laelius was a character seen as an actor in the vision

† Paulus Æmilius, the conqueror of Perseus, son of Philip King of Macedon, was his natural father, but our Scipio was adopted by the son of the Elder Scipio Africanus.

At that sight I indeed burst forth into a flood of tears; he, on the other hand, embracing, kissed me and forbade me to weep; and then, when my tears had been repressed, and I began to be able to speak, "Prithee tell me," said I, "most revered and excellent father: Since this is life, as I have heard Africanus say. Why do I tarry upon Earth? Why do I not hasten to come hither to you?"

"It may not be," he replied, "for, unless that Deity who is the Lord of this Universe which thou beholdest, shall liberate thee from the prison of your body* hither approaching, it is not possible to come. For men are born under this Law to be faithful guardians of that Globe which thou seest in the midst of this Universe and which is called the Earth: and a Soul has been given to them from those sempiternal fires which you call Stars and Constellations;† these being spherical and globular bodies, animated with divine Souls, pursue their circling orbits with marvellous celerity. Wherefore, O Publius,‡ both by thee and all pious persons, the Soul should be retained in the keeping of the body: not without His command, by whom that Soul is given to you, must it depart from mortal life, lest you should appear to be untrue to that duty to Mankind

* A condemnation of suicide, which deprived one of the entry to the Heaven, before mentioned.

† The heavenly bodies are inhabited by egos in certain states of progress, but not necessarily by men, perhaps by those higher than men.

‡ Publius Cornelius Æmilianus Scipio was the full name of the dreamer; Africanus Minor was added by his admirers.

which has been assigned to you by the Deity. But do thou cultivate justice and piety, O Scipio, following in the steps of thy Grandsire and of myself, who begat thee. These qualities, although excellent among parents and relations, become still more noble when practised towards one's Country: through this life lies the road to Heaven and to the assemblage of those, who have already lived upon earth and now, released from the body, inhabit this place which thou seest* (this Sphere shone forth with the most resplendent brightness amid blazing stars) and which, after the Greeks, you call the Milky Way. From this place all other bodies appeared to my gaze exceedingly bright and marvellous. There were, moreover, those Stars which are never seen from Earth: and the magnitude of all of them were such as we have never suspected: among these I beheld the smallest† to be the farthest from Heaven and the nearest to Earth, shining with a borrowed Light. Moreover, the spheres of the Stars far transcended the size of the Earth. Thus, the Earth itself already appeared small to me, so that I was grieved to observe how small a part of its surface we in reality occupy.”‡

As I continued to gaze steadfastly, Africanus continuing said, “How long wilt thy mind remain

* This heaven was in the Via Lactea.

† The Moon, which is not itself a luminary, but is illuminated by the Sun.

‡ The Roman Empire was but a small spot of the whole exposed surface of the earth.

rivetted to the Earth? Dost thou not behold into how glorious a Temple thou art come? Now know that the Universe consists of nine circles or rather Spheres, all connected together, one of which is celestial and the furthest off, and governing the others.* In this sphere are traced the eternal revolutions of the Stars and to it are subject the seven spheres which revolve backwards with a contrary motion to that of the Celestial Sphere. The first (of these Seven) Spheres is occupied† by the Star which on Earth is called Saturn. Next comes the sphere of that splendid Star, salutary and fortunate to the human race, called Jupiter. Then comes the Red Sphere, terrible to the Earth, which you call Mars. Following beneath these spheres, and in almost the middle region, is placed the Sun, the Leader, Chief and Govenor of the other Lights, the mind‡ of the World and the organizing principle,—of such wondrous magnitude that it illuminates and impregnates every part of the Universe with its Light. The Spheres of Venus and Mercury in their respective courses follow the Sun as companions. In the lowest Sphere the Moon revolves illumined by the rays of the Sun. Below this in truth nothing exists which is not subject to death and

* Eight similar spheres enveloped in a ninth vast and glorious envelope.

† Note the distinction between the Sphere and the Planet pertaining to it

‡ Mens; in ancient occult works, this word is of far higher import than our word, *mind*. Compare the Chaldæic philosophy in Stanley's *History of Philosophy*.

decay, save indeed the Souls, which by the gift of the Gods are bestowed upon the human race. Above the moon all things are eternal, but the sphere of the Earth, which occupies a middle place and comes ninth* does not move: it is the lowest and to it all ponderable bodies are born by their own gravity.”

When I had recovered from my amazement at the sight of these things, “What,” said I, “is this sweet and wondrous melody which fills my ears?”

“This,” said he, “is that harmony, which, affected by the mingling of unequal intervals, yet notwithstanding in harmonious proportions and with reason so separated, is due to the impulse and novement of the spheres themselves; the light with the heavier tones combined,— the various sounds uniformly going to make up one grand symphony.† For, not with silence, can such motions be urged forward, and Nature leads us to the conclusion that the extremes give forth a low note at the one end and a high note at the other. Thus the celestial sphere, whose motion in its starlight course is more rapid, gives forth a sharp and rousing sound: the gravest tone being that of

* G.R.S. Mead in his remarks on the *Somnium*, calls attention to this paragraph as demonstrating the early existence in Europe of the present Theosophic system. Of the Nine, omitting the first universal sphere, and the last, the Earth, there remain Seven types, which are traced in Man as the Seven human Principles.

† This is a statement of the Pythagorean doctrine of the “Music of the Spheres,” so frequently referred to in occult works. In this consideration refer to the first chapters of the *Timæus* of Plato.

the lunar sphere, which is lowest; but the Earth, the ninth sphere, remains immovable, always fixed in the lowest seat encompassing the middle place of the Universe. Moreover, the motions of those eight spheres which are above the earth, and of which the force of two* is the same, cause seven sounds supported by regular intervals; which number is the connecting principle of almost all things. Learned men, having imitated this divine mystery with stringed instruments and vocal harmonies, have won for themselves a return to this place, just as others, who, endowed with superior wisdom, have cultivated the divine sciences even in human life."

"Now to this melody the stopped ears of men have become deaf;† nor is there any duller sense in you. Just as at that place which is called Catadupa,‡ where the Nile falls from the highest Mountains, the people living there lose the sense of hearing on account of the magnitude of the sound, so, indeed, such a tremendous volume Cosmos that the ears of men are not capable of rewhole Cosmos that the ears of men are not capable of receiving it, just as you are unable to look straight at the Sun whose rays would blind the eye and conquer the sense."

Filled with wonder at these things, my eyes ever and anon wandered back to Earth.

* G.R.S. Mead suggests Mercury and Venus.

† The hearing of this Music being constant, is not perceived by men.

‡ The Great Cataract

Hereupon Africanus said: "I perceive that even now you gaze upon the habitation and abode of mortals. But, if it appear as small to thee, as indeed it is, thus seen, strive ever after these heavenly things and lightly esteem those of earth. For what glory or renown really worthy of being sought after canst thou derive from the mouths of men. Thou seest that the earth is inhabited in scattered places confined within narrow limits, such inhabited regions are in themselves mere specks upon its surface with vast wildernesses intervening: and those who dwell upon the earth are not only separated thus, so that no communication is possible amongst them from the one to the other, but they occupy positions partly oblique, partly transverse, partly even opposite to yours; from these you can certainly hope for no glory. Also thou wilt perceive this same earth to be, as it were, circumscribed and encircled by zones, two of which, the most widely separated and situated at each end under the very poles of heaven, are ice-bound as thou seest: while the middle and largest zone is burnt up with the heat of the Sun. Two zones are habitable, one of which lies to the South, those who dwell therein planting footsteps opposite to your own, and having nothing to do with your race. As to the other zone which you inhabit, and which is subject to the North wind, see how very slender a part has to do with you: for the whole surface inhabited by your race, restricted towards the poles and wider laterally, is indeed but a small

island* surrounded by the sea, which you call on earth the Atlantic, the Great Sea, or Ocean. Yet, notwithstanding its name, it is but small as thou seest. How then is it possible that from these known and cultivated countries either thy name or that of any of us can cross those Caucasian Mountains, which thou seest, or pass beyond the Ganges? Who, in the remaining parts of the East, in the uttermost regions of the wandering Sun, either in Northern or Southern Climes, will hear thy name? So then, with these parts taken away, dost thou indeed perceive within what narrow limits your glory seeks to spread itself; and how long even will those who sing your praises continue to do so?

“Yea, indeed, if generations hence posterity shall seek to perpetuate the fame of anyone of us handed down from father to son, yet notwithstanding, on account of fire and flood, which will inevitably happen at certain fixed periods of time, we are unable to attain lasting renown, much less eternal glory. Moreover, of what importance are the things which shall be said concerning thee by those to be born hereafter, when no one who existed before will then be alive? More especially, when of those same men who are to come, not one will be able to remember the events of even one year. Now, according to common custom, men usually measure the year merely by the return of the sun,

* Island; the word is *Insula* in all the Latin versions I have seen. Mead reads *Infula*, a strip.

or, when the whole of the constellations shall return to the original positions from which they once set forth, thus restoring at long intervals the original configuration of the Heavens, then can that be truly called 'the Great Year,'* within which period, I scarcely dare say how many generations of men are comprised. For, just as in time past, when the Soul of Romulus entered into these sacred abodes, the Sun appeared to fail and be extinguished, so when the Sun shall again fail in the same position and at the same time, then, when the Signs of the Zodiac shall have returned to their original position, and the Stars are recalled, the cycle of the Great Year shall be accomplished; of this enormous period of time, know that not a twentieth part has yet passed away.†

"Wherefore, if thou despairest of a speedy return to this quarter, wherein all things are prepared for great and excellent men, pray of what value is that human glory which can scarcely endure the smallest part of one cycle? And so, if you would look on high and fix your gaze on this state and your eternal home, thou shalt pay no heed to vulgar talk, neither allow thy actions to be influenced by the hope of human rewards. True virtue for its own sake should lead thee to real glory. Leave to others the care of

* The Romans knew of this Great Cycle of rather more than 25,000 years. Hipparchus noted the Precession of the Equinoxes, which forms a reason for this cycle.

† Only about 600 years had passed.

ascertaining what they may say of you: they will assuredly speak of you beyond all doubt. Human fame is wholly restricted within these narrow limits which though seest, and never at any time has anyone gained immortal renown, for that is impossible through the annihilation of men and the oblivion of posterity.”*

Whereon I said, “If indeed O, Africanus, for those who have deserved well of their country a Path, as it were, lies open to Heaven—although from my youth, up I have followed in the footsteps of yourself and my father, and never tarnished your great renown—now nevertheless, with such a prospect before me, I will strive much more vigilantly.”

“Strive on,” said he, “with the assurance that it is thou art not what this form appears to be, but the real man is the thinking principle of each one—not the bodily form which can be pointed out with the finger.† Know this, then, that thou art a God inasmuch as Deity is that which has Will, sensation, memory, foresight, and who so rules, regulates and moves the body to which his charge is committed, just as the supreme Deity does the Universe, and as the Eternal God directs this Universe, which is in a certain degree subject to decay, so a sempiternal Soul moves the frail body.

* Kill out ambition, is the burden of this passage; both Western and Eastern schools of Occult Science dwell on the need of subjugating the lower Self,

† The constant theme of the Mystic, but one utterly neglected by the man in the street.

“Now, that which is always in motion is eternal, whereas that which only communicates motion, and which itself is put in motion by some other cause, must necessarily cease when the motive impulse is withdrawn. Accordingly that alone which moves spontaneously because it is ever all itself, never indeed ceases to move, and is moreover the source of motion in all things. Now a primary cause is not derived from any other cause; for forth from that do all things proceed, and from no other. That which springs from something else cannot be the primary cause, and if this indeed never had a commencement, neither will it ever have an end. For the primal cause once destroyed could neither be generated afresh from any other thing, nor itself produce anything else: for all things must necessarily proceed from the primal cause. This eternal principle of all Motion arises out of that which is moved by itself and of itself, and cannot therefore be born or perish; or else of necessity the whole heavens must collapse, and all Nature come to a standstill, unable any longer to derive the impulse by which it was set in motion at the first.

“Since, accordingly, it is manifest that that is eternal which moves of itself, who will deny this eternal principle to be a natural attribute of Souls. For everything which is moved by an external impulse is inanimate: but that, on the other hand, which energizes from within is truly animated, and this is the peculiar operation of the Soul. If then the Soul is the one thing above all, which is

self motive, it certainly is not born, but eternal. Do thou then exercise this Soul of thine in the noblest pursuits: solicitude and care for the welfare of one's country are the best: for, animated and controlled by these sentiments, the Soul passes more swiftly to this sphere—its true home. And this may be the more speedily achieved if, while imprisoned in the body, it shall rise superior to terrestrial limitations, and by the contemplation of those things which are beyond the body, it shall abstract itself to the greatest degree from its earthly tabernacle.

“For the Souls of men who have delivered themselves over to the desires of the body, and of those women who, as abettors, have surrendered themselves, and by the impulse of passions obedient to sensual gratifications, have violated the God, once liberated from the body, are whirled around this world, and such tortured Souls will not return to this place, save after many centuries.”

Here he ceased, and I awoke from sleep.

AN ESOTERIC NOTE(O9A)

AN ESOTERIC NOTE ON THE SOMNIUM SCIPIONIS

The Somnium Scipionis Of Cicero* is regarded by the Order of Nine Angles as a primary source of the Western (Greco-Roman) pagan tradition which the O9A, with its septenary system, represents in this day and age.

From an esoteric point of view, one of the most notable passages in the Somnium Scipionis is that describing a system of “nine orbs” which connect the whole cosmic order, with Cicero toward the end mentioning that: “Now, the noblest concerns and exertions are the well-being of the community with a psyche exercised by these moving more swiftly toward its dwelling.”†

* While several accessible English translations exist (like this one) they tend to translate particular Latin words by English words which - as Myatt noted in the Preface to his *Corpus Hermeticum: Eight Tractates* - may impose modern meanings on the text.

For example, the *caelum* of Cicero is translated not as referring to what is celestial, nor to use Myatt's striking term - in his translation of chapters 1-5 of the Gospel of John, qv. - expressed by *Empyrean*, but instead as “heaven” which English word brings with it much non-pagan, post-Roman, iconography and theology.

Similarly, and to present another example, “et ut mundum ex quadam partemortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet” is interpreted with *deus* as “God” and *animus* as “soul” thus imposing a non-pagan theological meaning and iconography on the text, whereas *Deity* and *Psyche* (ψυχή) are more appropriate, more redolent of Greco-Roman paganism.

† *Sunt autem optimae curae de salute patriae; quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit.*

Given the philosophical discussion which precedes this “moving more swiftly toward its dwelling” - its restful abode - this suggests something similar to the hermetic anados with its journey upwards through the seven spheres.

In his commentary on section 17 of the Pymander (Poemandres) tractate which describes how the seven spheres came into being - Myatt* draws a parallel with Cicero's nine orbs, quoting Cicero's text and providing his own translation:

Novem tibi orbibus vel potius globis conexas sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros; in quo sunt infixi illi, qui volvuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum. Ex quibus summum globum possidet illa, quam in terris Saturniam nominant.

“Nine orbs - more correctly, spheres - connect the whole cosmic order, of which one - beyond the others but enfolding them - is where the uppermost deity dwells, enclosing and containing all. There - embedded - are the constant stars with their sempiternal movement, while below are seven spheres whose cyclicity is different, and one of which is the sphere given the name on Earth of Saturn.”

* David Myatt, *Corpus Hermeticum: Eight Tractates. Translation and Commentary*. 2017. ISBN 978-1976452369

In respect of the Hermetic ogdoadic physis, ὀγδοατικὴν φύσιν, Myatt connects these “nine orbs” to the septenary system writing in his commentary on section 26 of the Pymander tractate that there are: “seven plus two fundamental cosmic emanations [...] the seven of the hebdomad, plus the one of the 'ogdoadic physis' mentioned here, plus the one (also mentioned here) of what is beyond even this 'ogdoadic physis'.

[As the Poemandres] text describes, there are seven realms or spheres - a seven-fold path to immortality, accessible to living mortals - and then two types of existence (not spheres) beyond these, accessible only after the mortal has journeyed along that path and then, having 'offered up' certain things along the way (their mortal ethos), 'handed over their body to its death'.

Ontologically, therefore, the seven might somewhat simplistically be described as partaking of what is 'causal' (of what is mortal) and the two types of existence beyond the seven as partaking of - as being - 'acausal' (of what is immortal). Thus, Poemandres goes on to say, the former mortal - now immortal - moves on (from this first type of 'acausal existence') to become these forces (beyond the ogdoadic physis) to thus finally 'unite with theos': αὐτοὶ εἰς δυνάμεις ἑαυτοὺς παραδιδόασιν καὶ δυνάμεις γεγόμενοι ἐν θεῷ γίνονται."

THE NINE ANGLES AND THE CODE OF KINDRED HONOUR

In terms of the ontology and the Occult philosophy of the O9A the “nine orbs” are the “nine angles” - the nine combinations of the three fundamental alchemical substances* - which represent (via such Dark Arts as The Star Game) - the nexion between causal and acausal that we human beings are, with the seven spheres - represented by the seven classical planets - the septenary Tree of Wyrd, surrounded as the Tree of Wyrd is by the 'ogdoadic physis' and then by the formless acausal itself: the acausal existence, described in the Pymander tractate as “the theos”, which awaits those mortals who via their anados have found Lapis Philosophicus and thus progressed to the last stage of the Seven Fold Way, that of Immortal.

In terms of Cicero's statement that “the noblest concerns and exertions are the well-being of the community”, Myatt in his *Tu Es Diaboli Ianua*† draws attention to a somewhat neglected aspect of Greco-Roman paganism and quotes from the Corpus Hermeticum:

εἰ δύνασαι νοῆσαι τὸν θεόν, νοήσεις τὸ
καλὸν καὶ ἀγαθόν [...] ἐὰν περὶ τοῦ θεοῦ
ζητῇς, καὶ περὶ τοῦ καλοῦ ζητεῖς μία γάρ

* qv. the O9A text *Alchemical and Hermetic Antecedents of The Seven Fold Way*, available from:
<https://omega9alpha.wordpress.com/ἄρρενόθηλυσ/>

† David Myatt, *Tu Es Diaboli Ianua*, 2017. ISBN 978-1982010935

ἐστὶν εἰς αὐτὸ ἀποφέρουσα ὁδός, ἡ μετὰ γνώσεως εὐσέβεια. Tractate VI, 5

If you are able to apprehend theos you can apprehend the beautiful and the noble [...] Thus a quest for theos is a quest for the beautiful, and there is only one path there: an awareness of the numinous combined with knowledge.

He goes on to write that: “as stressed by Cicero in many of his writings, and as indicated by the quotation from tractate XIII of the Corpus Hermeticum - “the sixth influence invoked for us, against Coveter, is community” - an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κἀγαθός, is an awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable – the gentlemanly, the lady-like, the human - thing to do.”

Which ancient pagan concept - or rather tradition - of concern for and duty to one's community, the O9A continue, manifest as it is in their Code of Kindred Honour with its emphasis on one's own O9A nexion being one's community: a modern extended family, tribe, or clan.

DE VITA COELITUS COMPARANDA

A succinct expression of the ancient Hermetic *weltanschauung*, as well as of what Cicero expressed in the *Somnium Scipionis*, occurs in the heading of chapter twenty-six of *De Vita Coelitus Comparanda* by Marsilii Ficini and which book was published in 1489 CE.

The chapter heading is: “*Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona.*”

Which translates as “How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.”

The translation is by Myatt, from his commentary on section 2 of tractate IV of the *Corpus Hermeticum*. As Myatt writes regarding his translation of part of that section: a cosmos of the divine body sent down as human beings. *κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον*. That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine.

For Ficini philosophically re-expressed a phase - *quod est inferius est sicut quod est superius* (what is above is as what is below) - from the Hermetic *Tabula Smaragdina*, and - both

in respect of Ficini's philosophical statement and the topic of the O9A and the *Somnium Scipionis* - a section of the text *ONA Esoteric Notes XLVII*, published in 2016 ev, is worth quoting in full, with the comments in square brackets [] part of that O9A text:

“As Ficini goes on to explain – Est igitur non solum corporeus, sed vitae insuper et intelligentiae particeps. Quamobrem praeter corpus hoc mundi sensibus familiariter manifestum latet in eo spiritus corpus quoddam excedens caduci sensus capacitatem – the world (mundus) and by extension we ourselves as part of the world are not only material (corporeal) but also imbued with the vitae [Life; Being; ψυχή] and the intelligentiae [apprehension] of that which is above; and that beyond obvious outer appearances there is a hidden, an inner, animating [spiritus] aspect which our 'lower', more mundane, senses are unaware of.

All of which, based as it is on the writings of earlier authors such as Iamblichus, is a rather succinct summary of one of the fundamental principles of the weltanschauung that underlies ancient esoteric arts such as alchemy, astrology, and magick. That – as Ficini explained in earlier chapters, such as in chapter sixteen in respect of images/objects/talismans – the animating forces of the cosmos, as symbolized by the seven classical planets and the twelve classical heavenly constellations, not only affect us but

can be consciously presenced, drawn down in a beneficial way, into objects and into ourselves.

That the Order of Nine Angles has the same underlying ancient *weltanschauung* is obvious if the above is restated using the modern terminology of the O9A.

Thus, (a) how when what is causal is touched by what is acausal [when a nexion is opened], the acausal is presenced within the causal thus producing changes in the causal; (b) the septenary Tree of Wyrd with its planetary, stellar, and other esoteric correspondences as outlined in text such as Naos – since it is imbued with the acausal [is a nexion] is a beneficial presencing of those acausal energies that non-initiates are unaware of or disdain.

This ancient – essentially Greco-Roman – *weltanschauung* formed an essential part of the European Renaissance, as the life and writings of people such as Marsilii Ficini attest. Thus one might well suggest that the Order of Nine Angles embodies – at least in part – the spirit that animated that European Renaissance. An embodiment in the O9A manifest in their elitist and cultured ethos; a cultured ethos which neglected O9A texts such as (i) Culling As Art, (ii) The De-Evolutionary Nature of Might is Right, and (iii) The Gentleman's and Noble Ladies Brief Guide to The Dark Arts, explain.”*

* The text is, as of July 2020 ev, available at:
<https://omega9alpha.wordpress.com/2016/03/26/o9a-esoteric-notes-xxvii/>

In other words, the cultured ethos which the O9A manifests - when, that is, the O9A is esoterically and philosophically understood beyond its exoteric polemics, beyond the causal forms used, and beyond its Labyrinthos Mythologicus* - is the same ethos as is found in the philosophical writings of Cicero, in the texts of the Corpus Hermeticum, and in ancient and renaissance hermetic writings. It is the culture of reason, of a personal learning through practical, scholarly, and esoteric means; means which form the basis of the O9A Seven Fold Way, of its decades-long esoteric anados.

Which is why Anton Long wrote: "One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge - kunnleik - and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic

* In respect of Labyrinthos Mythologicus, qv.

<https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise – that is, being akin to an ancestral, communal, pathei-mathos – the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence – the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of lapis philosophicus, the Adeptus way, the Aeonic perspective – remains.”*

R. Parker
August 2018 ev

* Anton Long. *Knowledge, the Internet, and the O9A*. 122 y.f.

